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REMARKS

UPON

The Reverend Mr. ²⁸²WHITE's *K*

SECOND DEFENCE of his ~~4th~~
LETTERS,

TO

A Gentleman dissenting from the
Church of *England*,

IN

A LETTER to the AUTHOR.

O quàm facile est Mendaci redarguere!

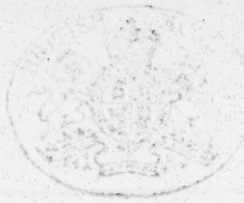
LACTANT.

L O N D O N:

Printed for J. OSWALD, at the *Rose and Crown*,
near the *Mansion-House*. MDCCLXVIII.

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SOME may possibly think the following Lines wrote with too much Severity, but it must be such, I apprehend, as have not read the Pamphlet here remarked on, which has so much of a trifling and uncharitable Spirit in it, as to make such kind of Treatment necessary.——This is not designed to prevent any Thing better on the same Subject; but as the Author had some Things to offer, that his particular Situation gave him an Opportunity of being better acquainted with than some others, he hopes the following will not be altogether unaccountable to the Publick.

REVEREND SIR,

I Have run over your second Defence, and must take the Liberty to tell you, that I think it was a great Omission in you not to make an Apology for putting the Public to such an *Expence* for such a *Trifle*. *Two Shillings*, Sir, is Money, and you must know that there has been of late a great Scarcity of Coin; and however easy some Gentlemen may come by it, others are forced to take a great deal of Pains to maintain themselves and their Families.

That this Defence requires such an Apology, would be no difficult Matter to make out. And give me leave, Sir, to tell you, you ought not to wonder if some folks think you acted a *simple* Part, when you *sat* down to make up a *two Shilling* Packet with so little in it, and thereby deceive, not to say impose upon Mankind.

——— *Magno Conatu magnas Nugas.* TER.

Do you think, Sir, that any Man of Sense and Candour can approve of what you say with regard to the Hardships the Dissenters suffer for their Nonconformity? What! is it nothing to be excluded Posts of Profit, and Places of Honour? Is it nothing to have it put out of one's Power;

in a great Measure, to serve one's King and Country? Not that we mean to reflect upon the present Government, under which we are so happy, and which I will be bold to say none have a greater Value for, none more ready to defend, than the Dissenters. — It is at another Door we lay this Hardship. — Is it nothing to be pointed, to be hooted at as Presbyterians, Fanaticks, and I know not what? Why should you indulge to so much Ill-nature as to make a Jest of these Things? Happy indeed for Dissenters they are not in some Folks Hands, who, I doubt not, would take care they should not want for something to complain of. — Give me leave, Sir, to express my Concern for you, and others of your Brethren, that make so light of the Prostitution of the solemn Ordinance of the Lord's Supper, and who make such a Trifle of what is attended with such dreadful Consequences.—You know the Dissenters but little, if you think they are in a Combination to deprive the Church of its Revenues, either in whole or in Part. To be sure you did not give us that long Note of Complaint upon this Subject, from any Fear you should be a Sufferer, who are so dead to Preferment, if we may take your Word for it, tho' one can't help thinking you would be glad to be a little *snugger*, by your creeping under a Bishop's Wing, who it is well known has it very much in his Power to oblige Gentlemen of your Profession.—Enjoy, and welcome, the Dignities, the Profits of the Church, and may you and all your Brethren enjoy that *Snugness* you talk of, and be yet *snugger*, so you and they preach, and live like Christian Divines. Tho', let me tell you, that I much question whether his Lordship will con you Thanks for reviving the Affair between him and one of our

learned

learned Divines, as you justly stile him.—If I am not much mistaken, there was some Pains taken to hush up that Affair on the Bishop's Side, and for you to revive it may be of some Disservice to you, and may prevent his Lordship's taking such kind and early notice of your ——— Dedication as you expected, notwithstanding you carry your Complaisance so far as to call the Gentlemen that attended two of the Rebel Lords C. and K. CONFESSORS. Now, do you in your Conscience think those Gentlemen deserved that invidious Name, for attending those Lords? Have you never read the Account, one of them published, of what passed between Lord K. and him? And pray does it thence appear that that Gentleman any way abetted the Treason for which that Lord justly suffered? Or rather did he not take a great deal of Pains to convince him of the very great Evil of his Conduct in rebelling against his Sovereign, and which Pains of his were happily successful? But would not you insinuate to your Readers, that these Gentlemen whom you call Confessors, approved of the Rebellion, and considered those that died for it as Martyrs? What shall we say, Sir, to such a Representation, or rather Misrepresentation; as this? Had you been called in upon such an Occasion, should you liked to have been thus used? Fie upon it, thus to impose upon your Readers: You would justly think it very hard for any to suggest, that the Clergyman, who is maintained to assist condemned Criminals to prepare for Death, approves of the Crimes they suffer for; but the one Supposition is as good as the other: No, we leave it to Popish Priests, and non-juring Clergymen, and all like-minded with them, to act the Part of Confessors, when visiting such as are condemned to suffer Death for rebelling

rebell^{ing} against our only rightful Sovereign King George.——As for the Gentlemen of the Kirk of *Scotland*, they are of Age to speak for themselves, and I trust they are able to make it appear that they are not quite so bad as you represent them.

I am surprized to find you seem so unwilling to own that the Parent is not permitted to answer as Godfather for his Child, when the Thing is so expressly forbid. Really, Sir, such Wriggling don't at all become a fair Disputant. Whatever they may think who are determined at all Adventures to defend the Church of *England*, yet I think it must have an odd Look with it in the Opinion of others, to see Sponsors either believing and promising in the Name of the Child, or for the Child. 'Tis very proper Sponsors should believe for themselves, and promise for themselves, provided there was any Likelihood of their ever being able to fulfil their Engagements ; but how can their believing and promising in the Name of the Child, or for the Child, be reconciled to common Sense? To argue from Temporals to Spirituals is a very fallacious Way of Reasoning, that may stand good in Law, which is very repugnant to the Transactions between God and his Creatures in Concerns of a spiritual Nature. We read in the Gospel more than once, particularly in the Case of the Woman of *Canaan*, of our Lord's healing a Child upon the Parent's believing, and acknowledging his Power so to do: But where do we read of the Parent's believing and promising for the Child in your Sense? 'Tis too much inconsistent with good Sense for any ever to expect to meet with it in the sacred Scriptures.

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And let me farther observe, that that Affair of Godfathers and Godmothers is so preposterous, that the Members of your Church, for any thing I could ever hear to the contrary, generally disapprove of it, and own the Dissenters Way to be much better.

I hope, Sir, 'tis no matter of Reproach to the Dissenters, that they profess to take the Bible for the Rule of their Faith and Worship too: Have not you professed the former, notwithstanding your great Inconsistency in declaring the Church has Authority in Matters of Faith? Suppose this does refer to Controversies, pray what Doctrine of the Christian Religion is there that has not been controverted? And why should we not, as much as may be, conform to Scripture in Matters of Discipline and Worship?—If so, to be sure the Cross in Baptism must be dismissed, our Lord the great Institutor of that Ordinance not having thought proper to appoint it; and kneeling at the Sacrament must be changed into a sitting Posture. You allow, Sir, that the Disciples were, at the Time the Sacrament was first administred, in a Table-Posture, tho' that Posture differed from ours. But is not that a very good Reason why we should celebrate that Ordinance in a Sitting-Posture? Is it not called a Supper? And has not Kneeling a Tendency to harden Papists? And does it not, think you, furnish the subtle Priests with an Argument to ensnare and draw away weak Protestants?—Be it so, that some of the Dissenters have been too strict in their admitting Persons to the Lord's Table, did you never know any of another Communion that were as much too lax? Nay is not this a general Case in a
Church

Church you are acquainted with? and was not the latter the Cause of the former?—Must not every one that reads with any Degree of Attention the 5th Chapter of the 1st Epistle to the *Corinthians*, plainly see that the Power of casting out the incestuous Person lay in the Church, the Pastor always supposed presiding in that Case? The Apostle lets them know that he concurred with them in what they did in that Church-censure; and as we don't find any Salutation to the Bishop or Bishops, and Deacons of that Church, but that the Epistle is directed to the Church only, possibly the Apostle might speak as their Pastor *pro tempore* in what he says in the 3d and 4th Verses.—With regard to the Choice of Pastors or Bishops to preside over Churches, you are willing to allow, I find, that the People had formerly a much greater Concern and Influence than they have with you.—And tho' you are pleased to be a little witty upon the dissenting Academies at *Northampton* and *Taunton-Dean*, yet let me assure you, that if a *Stripling* from those Academies don't behave suitable to the Character he wears when he enters the Ministry, he won't presently find a Congregation willing to put themselves under his Care.—I wonder that you should say so much about Kneeling, when you know and acknowledge it was the Practice of the primitive Church to stand on the Lord's Day, and this I think in token of Christ's being risen from the Dead.—Standing is far from being so indecent a Posture then as some seem to think it; and as for leaning upon Pews, or sitting in Time of Prayer, we don't approve of either, when made use of for Laziness sake; but if thro' bodily Weakness some know not how to stand out a Prayer, I hope you will
give

give them leave either to lean, or sit down a little to rest themselves. If you had known what that meaneth, *I will have Mercy and not Sacrifice*, you would not have been so ready to condemn many that are guiltless.

Give me leave, Sir, to let you know, that with regard to the Affair of Fasting, you greatly wrong us, if you imagine we don't look upon it as an incumbent Duty in certain Cases. In the first place, we chearfully comply with the Fasts enjoin'd by Authority; and then many dissenting Churches observe quarterly Fasts; I don't mean fasting upon *Fish* neither; and it is an usual Thing with them, not to mention Fasts of a more private Nature, to spend Time in Prayer and Fasting when the Nation labours under any heavy Calamity. I knew several dissenting Churches that agreed to set apart a Day for Fasting and Prayer once in three Weeks during the Progress of the Rebellion: I hope the Ministers of these Churches deserve a better Thought than those you are pleased to call *Confessors*; or, if you please, you may may call these so too. This gives me occasion to observe, that the Dissenters have this Advantage above some of their Neighbours, that upon any pressing Occasion, they can assemble together to spend Time in this Manner: Whereas those of the Establishment must wait for Orders, and can do nothing but *Permissu Superiorum*, which occasions sometimes an unreasonable Delay, as in the Case of that Distemper among the Cattle.— But, to return, it seems, Sir, you was turned but to one Author among the Dissenters, who professedly treats of this Duty of Fasting, which you by no means think sufficient; but as I remember

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you

you thought it sufficient to say, that you knew a Member of the Church of *England*, that received the Sacrament standing : This *one* Instance satisfied you, and you seemed to think it ought to have satisfied others, tho' there is little Reason to think it should, if this Person upon Enquiry should be found to have a *wooden Leg*, as I have good Reason to think was the Case.—To pass on.

What you say on the Head of Confirmation, is very far from giving Satisfaction. I think, Sir, you don't go about to prove, that the Scripture warrants such a Practice, and I must own that I can't but look upon it as a very dangerous Practice. The Parties confirmed will, I fear, naturally be led from what the Bishop pronounces concerning them, to think much better of their State than far the greater Part should. We must first suppose our Nation blessed with a pious Clergy before we can entertain so good an Opinion as we would of those who go for Confirmation : And tho' we by no means think there are none of the Clergy of that Character, we can't so far flatter as to think this is the Case in general.

There is an important Article you are pleased to insist upon, which I would not choose to omit by any means, and that is, the long Cloak the dissenting Ministers wear, and which, it seems, tho' of a different Colour, answers to the Surplice worn by the Clergy. This is much such a happy Thought as that other where you set the Practice of *naming* the Child in Baptism over against the *Cross*. —I know of very few that wear a Cloak, unless it be in Winter to keep them warm ; and if that be

be the Design of the Surplice, let them *bug* themselves in it with all my Heart, and welcome.—But we apprehend there is something more in it than so, otherwise why *pray* in a Garment of one Colour, and *preach* in a Garment of another. I wonder, Sir, you should really trifle thus; but I remember there are more *Sorts* of *Cloaks* than one.

It is a little hard you may say perhaps, but I fancy you won't find many that will believe you, when you express such a Willingness in yourself and your Brethren to part with the Ceremonies of which the Church you belong to has been *so* tender, and with any one of which she has hitherto appeared *so* unwilling to part. Besides, who pray has given you Authority to assure us of this? Did the Convocation take the Affair into Consideration, and commission you to assert thus much? Mr. *W.* would be thought somebody: 'Tis Time enough yet, Sir, to begin to talk in the Strain of a Bishop. A would-be Lord Bishop must abate a little of that Confidence that a Bishop elect may be allowed to talk with. Nay, you have said more than would have become any single Bishop.—Remember the Advice of the Oracle.—*Know*, Sir, we lay no Stress on your Assurances, unless you acquaint us with your Authority.

When speaking and lessening of the Sufferings the Nonconformists have undergone in Times past, you, as I remember, quite forget how many eminently pious Men, as well as good Scholars, were turned out of their Livings in K. *Charles* II'd's Reign, for not declaring their Assent and Consent

to what they had never seen; as likewise what they suffered from the same Quarter part of K. *James* the II^d's Reign. ---- This leads me to join you in your Detestation of Popery. We own, Sir, the Church of *England* has nobly defended the Protestant Cause in perilous Times, for which she has our Thanks. The Dissenters have likewise done the same, and would have done more when Popery was coming in like a Flood, had they not been plundered of their Liberties, or denied the Liberty of the Press; but much rather would I have thrown a Vail over that Part of the History of the Church, had you not obliged me to say something.

An Union of Protestants is very desirable, and the more so as it would strengthen our Hands against our common Enemy Popery; but as that is rather to be wished than expected, let us in our separate States and Capacities turn our Force against *Rome*, by *preaching* on proper Subjects, by *catechising* Youth, by *leading* exemplary Lives, and by *promoting* a Spirit of Love and Unity among Protestants of every Name, and we sha'nt have much to fear from that Enemy.

I had like to have forgot to thank you for the good Opinion you entertain of the Dissenters, in supposing that many of them practice Family-Prayer: They do so, Sir, and some I have known perform it standing, more kneeling. — And well for *England* if this Duty of Family-Prayer was more practised, which ever way. May both you and we have more of it than 'tis to be fear'd we have.

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As to the Burial-office, there was a pious Clergy-man, not long since deceased, in a County with which I am well acquainted, that could not satisfy himself with reading some Part of it over some Persons; and I have heard another of a very worthy Character say, he sometimes has thought proper to leave out some Words too: And I would fain entertain so good an Opinion of you, as to think (tho' for some Reasons best known to yourself you don't care to hearken to the Invitation given you to turn your Back upon the Dignities and Preferments of the Church, and come amongst the despised Dissenters yet) that you would be glad to have your Conscience eased a little in this, if not in any other Particular. If nothing else, this alone I think would prevent my taking Orders in the established Church, how much soever I was otherwise disposed so to do. And if I chose to sit down in the Character of a Layman, I should think it my Duty to dissent from a Communion that acts so contrary to Christian Liberty, that is no more averse to a superstitious and imposing Spirit.

And we too, you tell us, have our Ceremonies, witness our pulling off our Hat when we go into the Place of Worship; so this, it seems, is to stand instead of bowing at the Name of *Jesus*, and towards the Altar. How *simple* you looked when you *sat* writing this, I don't know, but I think it has a very simple Look, as it appears in your two Shilling Defence.

Not to insist upon your *curious*, not to say *catholick* Distinction between an old withered Harlot,

Harlot, and a young *Strumpet* (which has not the most favourable Aspect upon the Reformation) I come now to ask you a very important Question, and that is, Whether or no you really think Episcopal Ordination *necessary* to the *Validity* of a Christian Ministry? I assure you I by no means call in question the *Validity* of your Ordinations, and am glad to find the Point is so well managed by a *Roman* and a *Protestant* Pen. But, Sir, what think you, and what do you apprehend the Church of *England* thinks of *our* Ordinations? I should be glad to be satisfied on this Head, as 'tis an Affair of great Importance; for, whatever you may think, the *foreign Protestant Churches*, and the *Dissenting Churches*, stand and fall together.——If, Sir, Episcopal Ordination be necessary, you ought to have said so, and not gone about to distinguish between *their* Case and *ours*. If it be necessary, you should in Faithfulness have declared, that the *foreign Protestants* ought to be at the Trouble and Expence of coming over for it, seeing so much depended on it, or to send for *English* Bishops, who, it seems, would be glad of the Journey or Voyage upon that Occasion: Tho', to tell you the Truth, I hope better Things of the greater Part of their *Lordships*, than to think they are of this Opinion, that Episcopal Ordination is necessary to the Validity of a Ministry; for I am apt to think, two or three of the present Bench of Bishops, not to mention others in Times past, were baptized among the Dissenters, and I never remember to have heard they were re-baptized. ---- Besides, what a Blemish would this be in the Royal Martyr, who was baptized by a *Scotch* Presbyterian Minister. I could tell a little Story upon this Occasion, but that I want to come

come to a Close.—— If you say, Sir, that Episcopal Ordination is not necessary, our People may then be very *easy*, not that I think they will be the *less* so for what you have said.

I look, Sir, upon what you say of your having delayed this second Defence, because you understood there were some Steps taking, or something like that, to bring about a Reconciliation between the Church of *England* and the Dissenters, to be a mere *Farce*; you must know better; you must know it was nothing more than a little Chit-chat between a dissenting Minister, and two or three of the Bishops, who all expressed their *Christian-like Wishes*, that such a Thing might be accomplished. But do you think that one or two dissenting Ministers only would be employed in such an Affair, an Affair of so great Importance? ---- What, a Gentleman that writes himself B. D. know no better?

Let me assure you, Sir, that had any such Design been set on Foot, I should not have expected it would have been much forwarded by Gentlemen of *your* Spirit: And I greatly wonder how you could once have so good an Opinion of this second Defence, as to think it any ways calculated to promote such a Design. Do you think then, Sir, we are to be *scolded* or *jeered* into Conformity? I can't help thinking, from the Spirit you shew, that you are something a-kin to that Bishop in King *Charles* the II^d's Reign, who when a Nobleman with Concern said, that he feared the Door was too narrow for the Dissenters to enter the Church, hastily replied, *I am afraid not.*

If I am mistaken, so much the better : 'Tis pity however, but your Writing had less of the *Church-man*, and more of the *Christian* ; 'tis to be hoped, when you think fit to give us another *two Shilling Defence*, you will give us a few more *Grains of Catholicism, Sense and Truth* for our *Money*.

Till when, I remain,

Rev. Sir,

Your sincere Well-wisher,

Not to say humble Servant.

7 JUL 66

POSTSCRIPT.

WITH regard, Sir, to the *Cambridge* Affair, it is acknowledged a malicious Prosecution was set on foot, and, as is well known to many, the Gentleman you refer to, was honourably acquitted, which I can scarce help thinking must be likewise known to you. ---- A good Cause, Sir, stands in no need of such little Tricks and unfair Representations, and a bad one is but the worse for them ; but notwithstanding such unfair Treatment, and your uncharitable Application of Scripture, don't think you are got beyond our Charity. We sincerely desire to forgive you, and if you can easily forgive yourself, we heartily pity you.

